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The Evolution of Educational Theory. By J. ADAMS. London, Macmillan & Co., Ltd.; New York, The Macmillan Co., 1912. pp. ix, 410. Price \$2.75 net.

This book shows the same clearness of exposition and lightness of touch that characterised the author's *Herbartian Psychology*. It shows also a true historical perspective, a generous width of reading, and for the most part a sound critical judgment. Nevertheless, we lay it down with a feeling of disappointment. Perhaps—for the work is the first number of Sir Henry Jones' series entitled *The Schools of Philosophy: a History of the Evolution of Philosophical Thought*—perhaps we had expected something different: something more positive, more systematic, more trenchant. What we get is a balance of argument and opinion which leaves us a little bewildered by the writer's evident optimism. However, let us look at the book itself.

Ch. I is largely taken up with questions of terminology—education and instruction, teacher and pupil, educator and educand—and with a provisional definition of education as a bipolar process, of a deliberate sort, consisting in the application of personality and the communication of knowledge to a reactive personality, with a view to the modification of development. Ch. II discusses the data of education: individuality, heredity, environment, time. Ch. III, on the historical aspect of educational theory, is characteristically discursive, though it culminates in the distinction of three educational epochs, the Socratic, that of the Renaissance, and the modern. We then pass to a series of historical chapters: ch. IV opens it, a trifle paradoxically, by a discussion of the probabilities of prehistoric times. Thereupon emerges the problem which the author regards as of greatest importance for professional teachers, the problem of formal discipline as opposed to specific education. Ch. V treats of the latter in all its stages from the matter-of-course standpoint of early society down to present-day vocational training; and ch. VI gives a presentation of the theory of formal discipline, of the educational organon, which historically falls between those two extremes. After this we are on familiar ground; the great theories of humanism, naturalism, idealism and mechanism are set forth in as many chapters; and the well-known names receive their due meed of criticism and appreciation. Ch. XII summarises the educational outlook, so far at least as Professor Adams' temperament allows him to summarise at all; we are to expect much from 'personal cards;' we are to give a bias towards future life-work, and perhaps in the later stages of education to cross the borderline of the definitely vocational, at the same time that we do not neglect preparation for the leisure of life; we are to improve the status and the calibre of our teachers by "the development of influences already at work;" we shall attain an educational democracy in which "all will have an education suitable to the state to which their inclinations and capacities have called them." It is all hopeful, and it all seems a little vague. But the chapters are pleasant and profitable reading, and will be useful as chapters, even if they do not cohere into a determinate 'platform.'

Principien der Metaphysik. Von BRANISLAV PETRONIEVICS. Heidelberg, Carl Winter, 1912. 570 p.

After the introduction, the author first discusses the general purpose of being and the principle of negation. Then follow the general analysis of immediate experience and the establishment of the general determination of categories of being, the world as full of and as

without relations, *sein und werden*. The second section develops negation. The first deals with the formal principles, time, space, number, motion. To this chapter there are various and elaborate appendices of a geometrical nature. The second division deals with the real categories and discusses extreme naive realism and the standpoint of metaphysical actuality. Then comes extra naive realism from the standpoint of metaphysical actuality, then absolute conscious realism or consensualism from the metaphysical point of view; analysis of immediate experience and its basal facts, consciousness and will as the two extra conscious attributes of the ego, quantitative structure of the content of consciousness explained on the basis of the quantitative structure of the nature of will; qualitative differences, changes of the content of consciousness based on will. Then follow chapters on conscious matter, conscious soul and immortality, the dynamic world stadium and its value, negation in its relations to time, space, intensity, number, change, quality and quantity. Subsequent chapters deal with the relations of negation to the mind, thought and knowledge, assuming the identity of thought and being, with a final chapter on the limits of knowledge in the field of original principles.